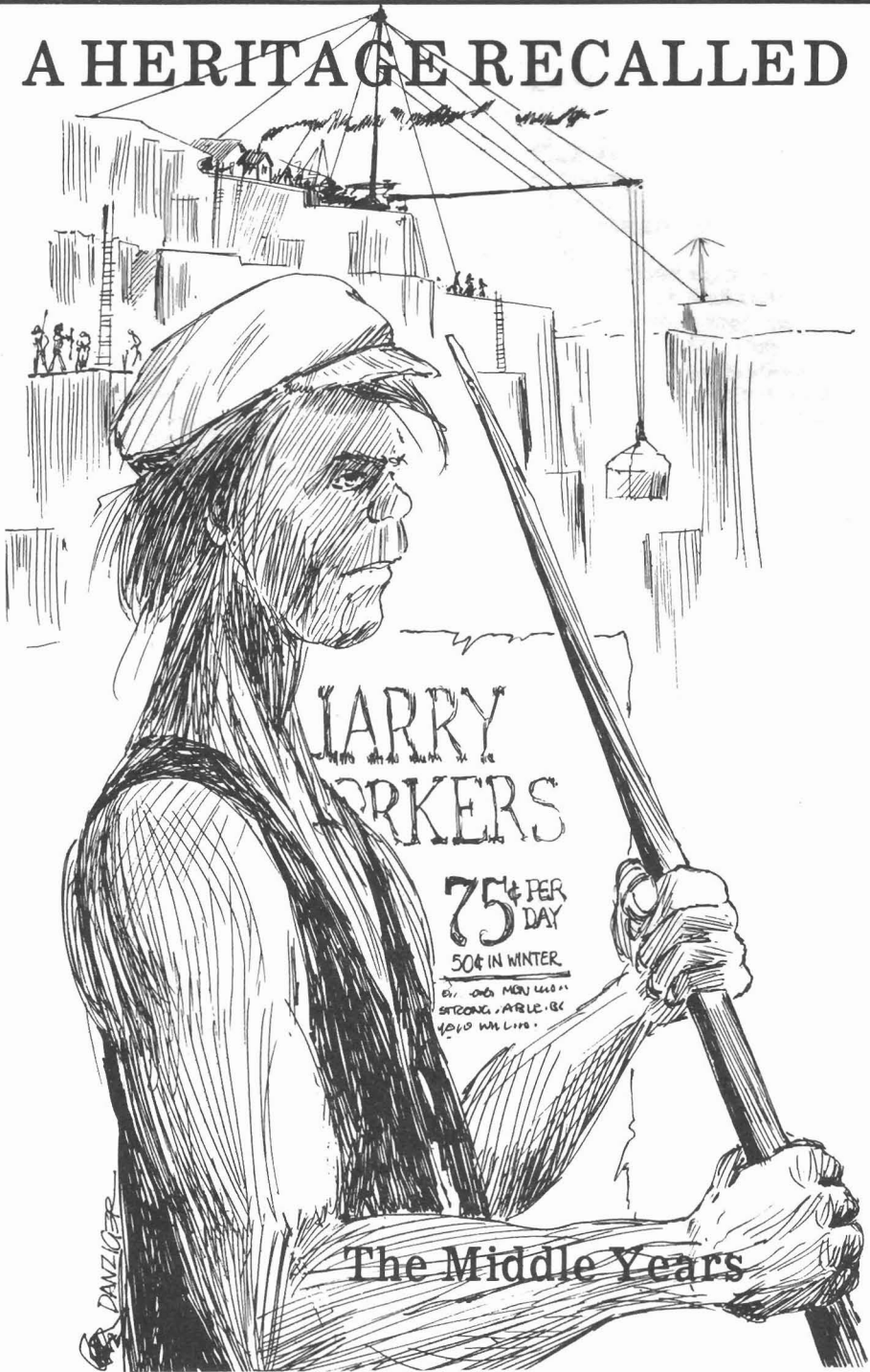


RUTLAND HISTORICAL SOCIETY
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A HERITAGE RECALLED



The Middle Years

In Volume XII, No. 3 of the Rutland Historical Society Quarterly, the editors published the first of a series of accounts of the ethnic heritage of Rutland.

The series began with an introductory overview of Rutland's diverse immigrants and then began chronicling the arrival of the Irish and the French Canadians, the first of many immigrant groups who came to Rutland from the time of its settlement.

Accounts relating to these two groups will conclude in this issue, and articles relating to the Swedes, Italians, Poles, Finns and smaller groups from Central Europe will continue in this and future Quarterlies.

WEST RUTLAND*

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Parish Societies

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Young Men's Catholic Union

On March 9, 1884, a new organization came on the scene at St. Bridget's. It was the Young Men's Catholic Union, an organization whose purpose was the educational, literary and social advancement of its members.¹

At a meeting on March 24, 1884, the following officers were elected: President, Michael Murphy; Vice President, Michael Burke; Recording Secretary, Daniel Davine; Financial Secretary, James Burke; Assistant Secretary, Dennis Copps; Treasurer, Michael Everin; Marshall, Andrew Hogan; Directors, Thomas Maloney, John Copps, E. D. Reardon, James McDevitt and Patrick Lonergan.²

The regular meetings of this society were held monthly at Barnes Hall. Besides these meetings, entertainments were given from time to time during the year, consisting of a lecture, musical and dramas.³

The members of this society took part in the annual St. Patrick's Day celebrations, both here and in Rutland.⁴ The plays that were put on for St. Patrick's Day were usually high successes, playing before a packed house.

For a number of years, this society joined with like societies in Rutland and Fair Haven to go on excursions to Albany over the D&H railroad. Large numbers took advantage of these yearly excursions.⁵ The cost of a round-trip ticket to Albany was \$1.75.

In June of 1897 the various societies of the Young Men's Catholic Union in the dioceses of Burlington, Albany and Ogdensburg held a convention in Rutland and formed a union between the societies of these dioceses to be known as the Champlain Valley Union of the Young Men's Catholic Union.⁶ Up to this time the several Catholic organizations were mainly parochial, concerned with parochial affairs. For the first time the local societies banded together to form a diocesan and inter-diocesan union.

¹Rutland Herald, Mar. 11, 1884.

²Ibid., Mar. 27, 1884.

³Ibid., Apr. 26, 1884.

⁴Ibid., Mar. 11, 1886; Mar. 13, 1889; Mar. 19, 1891.

⁵Ibid., Oct. 19, 1891; June 7, 1892; Sept. 22, 1892.

⁶Rutland Herald, June 13, 1897.

* This article is a continuation of the excerpt from the Reverend Patrick T. Hannon's typescript, "The Biography of St. Bridget's Parish, West Rutland, Vermont" (1967), which began in Volume XII, No. 3 of the Quarterly.

The Ancient Order of Hibernians

The Ancient Order of Hibernians was organized in New York City on May 4, 1836. (In Ireland, it began in 1565.) It is an American fraternal organization and assists, by every honorable means, to promote the interests and welfare of those with Irish heritage.

It has four purposes:

- a) to promote friendship, unity and Christian charity among its members;
- b) to aid and advance by all legitimate means the aspirations and endeavors of the Irish people to independence from English rule;
- c) to uphold and sustain loyalty to the government of the United States of America by the members of this organization living in America;
- d) to foster the ideals and cultivate the history of the Irish race.

To become a member, a man must be of Irish birth or descent through either parent, a practical Catholic between the ages of 16 and 45 and in good bodily health. Men over 45 could become social members with the right to vote and hold office, but without the benefits in case of sickness or death.

The local units of the organization are called Divisions.

Initiations fees, monthly dues, sick and death benefits are fixed by the local division, subject to the approval of the County Board.

In the spring of 1874,¹ Ancient Order of Hibernians, Division #1, was organized in West Rutland. Elected to office were John McCann, Patrick Gallagher, James McLaughlin and James Mullin. The Committee on Resolutions members were: James Tigue, P. F. Mullin and D. F. Mullin. In December of 1874, they received new regalia, and, it was reported, the society was increasing rapidly.²

On March 17, 1875, for the first time, the A.O.H., Division #1 took part in the celebration of St. Patrick's Day.³ From then on no further mention is made of this society until the early 1900s.

¹ *Rutland Herald*, June 19, 1874.

² *Ibid.*, Jan. 11, 1875.

³ *Ibid.*, Mar. 20, 1875.

The French Canadians

From the early 1800s French Canadians began sifting down into Vermont. At first they settled in the northern sections of this state. As the years went by, some drifted farther south, and by 1850 some settled in West Rutland.¹

Perhaps some of these families were farmers, but the majority of them must have come here to work in the marble quarries and mills. Working with, and associating with, the Irish families, there must have been harmony between these two nationalities.

It is entirely probable that after 1857 other French Canadian families were drawn here to work with their relatives and friends.

But this harmony was abruptly shattered in May, 1868. Early in April of that year, the workmen at several of the quarries went on strike for higher wages. The companies refused to give in to the men and had them evicted from their houses. To replace the strikers, the Rutland Marble Company, notably, imported about 60 French Canadians to replace the men on strike. On May 21, 1868, the French Canadians arrived and were met by a group of the strikers. According to the *Herald*, a riot was feared. Fighting did break out between the two groups. To keep the peace, sheriff's deputies were here for several days.²

The Irish men were angry, not only because the French Canadians came to take the jobs of their friends and relatives but also because any hopes that the older employees had of getting a raise in pay vanished with the employment of the newcomers. The companies used this tactic to keep the pay down to what it had been.

When this new group came to Mass at St. Bridget's on Sundays, the hard feelings engendered by these circumstances still persisted. Since the custom of that period was to rent pews in the church, and since the pews were all rented to families who had been here prior to the strike, the newcomers had to stand in the back of the church. They could not understand English, nor could the pastor speak their language. A few of the more irascible Irish were guilty of pushing and shoving the Canadians at the entrance to the church.

As a consequence, many remained away from Sunday Mass. Bishop de Goesbriand in 1868 and 1869 went to Canada to enlist the services of French Canadian priests to serve these people.⁴

Among those who volunteered for the ministry among the French Canadians was the Reverend Louis G. Gagnier. Bishop de Goesbriand sent him to Rutland on April 11, 1869, to have charge of his compatriots in Rutland and West Rutland and Fair Haven.⁵

In West Rutland Father Gagnier built a large church. It was situated near the marble works on the east side of the railroad tracks, in the vicinity of Slason and Sheldon Streets, as this was near the tenements where his parishioners lived. It was completed by July, 1870.⁶

On April 23, 1870, Bishop de Goesbriand visited this congregation. In his diary he wrote, "Things are going well, through poverty and trials." There were 46 families attached to this mission church at this time. All the French Canadians in West Rutland now belonged to this church.⁷

Because the old church was too large for the needs of the congregation,¹⁵ Father Gelot began to make plans for a new church. He bought the present site and in the spring of 1882 began building. By June it was enclosed, and by September it was being used for Sunday Mass.

At this time there were about 275 parishioners.

On January 9, 1960, the Sacred Heart of Jesus Church became a Mission of St. Bridget's.

¹Catholic Diocese of Burlington, Vt. — 1853-1953.

²*Rutland Herald*, May 22, May 25, June 12, 1868 and *Rutland Independent*, May 30 and April 28, 1868.

³Catholic diocese of Burlington, Vt. 1853-1953.

⁴Bishop de Goesbriand Diary.

⁵Hemenway, *Gazeteer of Vermont*, Vol. III, p. 1050.

⁷Bishop de Goesbriand Diary.

¹⁵Hemenway's *Gazeteer of Vermont*, Vol. III, p. 1050.

The Society of St. John the Baptist

(L'Union St. Jean Baptiste).

The first recorded attempt in this vicinity to organize the French Canadians into a society was made in Rutland. At the Sacred Heart of Mary Church, Rutland, Vermont, Father Gelot organized the Society of St. John the Baptist in February, 1880.¹ This organization was a unit of an international union dedicated to charity and to sociability among the French Canadians.

In January, 1884, West Rutland had a unit of this organization — St. Norbert's Council, No. 134.²

Its officers in 1887 were: President, Auguste Cyr; Vice President, Napoleon Leonard; Secretary, George Lapierre; Treasurer, Antoine Lenthier; Assistant Treasurer, Frank Lafreniere; and Marshall, Samuel Leonard.³

From its inception it was popular among the French Canadians in town. By the end of its first year of existence, its membership numbered 40.⁴ Its meetings were conducted in their native language, French. Meetings were held first at Campbell's Hall and, after the sacristy was added to Sacred Heart Church, in the hall over the sacristy. Besides its regular meetings, it usually sent a delegation to district meetings and journeyed to other cities where there were units (Rutland, Burlington, Troy, New York, and Cohoes, New York) to take part in the celebration of the feast of their patron saint — John the Baptist — on June 24.⁵

On June 24, 1890, St. Norbert's Council was host to the societies from Rutland, Fair Haven and Whitehall, New York. At 8:45 a.m. the societies formed a procession and marched from Campbell's Hall on Marble Street to Sacred Heart Church, where they assisted at Mass. At 10:30 a.m. a parade, led by the West Rutland Cornet Band, followed by the societies, marched to Sheldon's Grove on Route 4, one mile east of the village. From 11 a.m. to 2 p.m. a dinner was served by the housewives. This was followed by a baseball game (West Rutland 20, Fair Haven 17) and field events and races. The Cornet Band played throughout the day. It was estimated that 1,800 persons enjoyed the outing.⁶

During the summer months this organization was active in putting on entertainments, picnics and fairs, often for the benefit of Sacred Heart Church.⁷ During the winter months Whist parties and Box Socials were popular.

Before World War I the Guard Lafayette, a drill team, was organized among the members. They would drill evenings, marching to and fro under the light at St. Bridget's Cemetery, to perfect their marching skill. They had blue uniforms trimmed with gold and a sword for the officers (a captain and two lieutenants) and olive drab uniforms and rifles for the men. They marched in many parades.

This society carried an insurance on its members (\$1,000 or \$500 policies) towards which the members paid. In the event of their death, their families had this to fall back on.

This society was disbanded about the time of World War I, and those members who wished joined the unit of Sacred Heart of Mary Church, Rutland.

¹ *Rutland Herald*, Feb. 4, 1880.

⁴ *Rutland Herald*, Oct. 15, 1885.

² *Ibid.*, Jan. 23, 1884.

⁵ *Ibid.*, June 4 and June 26, 1887.

³ *Ibid.*, 1887.

⁶ *Ibid.*, June 19 and 25, 1890.

⁷ *Ibid.*, July 4, 1889; July 18, 1890; Aug. 15, 1890.

Jeanne Mance Council (Conseil Jeanne Mance No. 319)

The women's counterpart to the Society of St. John the Baptist in West Rutland is the Jeanne Mance Council.

On May 26, 27 and June 7, 1912, the women of the Sacred Heart of Jesus Church had preliminary meetings to discuss the possibility of forming such an organization. By July 1, 21 insured members and 16 associate members had signed up, and the following were elected to office: President, Mrs. Ludevine Sevigny; Vice President, Mrs. Maria Nobert; Secretary, Mrs. Fabiola Belisle; Assistant Secretary, Mrs. Adelson Segigny; Treasurer, Mrs. Leonar Leonard.

Meetings were held, monthly, on the first Wednesday of the month in good weather and at 1 o'clock on the first Sunday of the month on which there was low Mass. The meetings were held in the church hall. Ten dollars a year was paid for rent.

At the first meeting it was voted that a 10 cent fine be imposed on any member who was absent from a meeting, except in the case of sickness. A High Mass was offered for each deceased member. Members were expected to attend this Mass and were penalized 25 cents if absent. Dues were 15 cents monthly. It was also voted to spend the last 10 minutes of each meeting in reading the life of Jeanne Mance.

The members of Jeanne Mance Council were very active. Whist parties were a popular means of raising money for their many charities. In 1916, at a card party for the victims of World War I, \$40 was realized. In 1917 \$178.35 was raised by a lawn party for the benefit of Catholic soldiers. War stamps were bought. At least one picnic was held for its members. On the feast of St. John the Baptist, the members attended a High Mass.

The pastors were the chaplains of the organization — Father Norbert Proulx, 1912 - February, 1920; Father Jean M. Billan — 1920 and Father J. Albert Vezina from December 5, 1920.

Because of dwindling membership the Jeanne Mance Council voted to join the St. Cecile Council in Rutland on April 14, 1924. Since then, French Canadians of West Rutland have belonged to the St. Cecile Council.



The Poles

About 1890 some Polish people began to arrive in West Rutland. In 1893 there were 15 married couples and 58 single men. A few times each year thereafter, a Polish priest came to hear their Confessions, to offer Mass and to preach to them. In his 1902 Parish Report to Bishop Michaud, Father Thomas R. Carty mentioned that there were about 400 people of this nationality here and recommended they needed a pastor of their own.

Bishop Michaud in the spring of 1903 asked a priest of the Springfield, Massachusetts, Diocese, who was soon to go to Rome, to see if he could find, for the Burlington Diocese, two Polish seminarians soon to be ordained. This priest made inquiries in Rome and was put in touch with two seminarians — Valentine Michulka and Francis Kolodziej.

After completing their studies, they were ordained May 28, 1904, in Rome. Bishop Michaud gave them permission to spend a few months in their native Poland before embarking for Vermont.

On November 8, 1904, Father Michulka arrived in West Rutland and took up his residence with Father Carty, acting as a temporary assistant. He immediately began to visit the Polish people. He found 84 families and 366 single men living in West Rutland and Center Rutland.

Early in the summer of 1905, he bought the present lot from a Mr. Dodge, and late in August he began to build St. Stanislaus Church. The first Mass in this church was celebrated on Easter Sunday, 1906.

Interested in the education and training of the children, Father Michulka started a school for the Polish children. It opened its doors January 7, 1907, and was held in the church basement. The first year 28 children in eight grades were taught by Mr. Maximilian Gannas, a seminarian from Poland. These classes were conducted in their native language.

St. Stanislaus School began small, but grew year by year. For the next 18 years the school was under the direction of lay teachers. It outgrew the church basement. By the time the Felician Sisters arrived in 1924, there were 404 students in only six grades. The seventh and eighth grade pupils went to the public schools. At this time there were 300 families in the parish.

Several months later in 1924, Father Michulka began to build St. Stanislaus School. It opened to the students in September of 1925.

ESCAPES FROM POLAND, OUT OF GERMAN 'HELL' AND ARRIVES AT WEST RUTLAND*

Mrs. Zolnek After Weeks of Almost Incredible Suffering Reaches Her Husband Who Has Made Home for Her in City of Marble Quarries.

By F. E. Davison

Out of the Stygian dark
Of Apollyon's abyss:
Out of the lake of fire.

Out of hell itself.

Such is the deliverance that came to a young, educated and beautiful Polish woman who has recently arrived in West Rutland, from her devastated home in Russian Poland.

Nine years ago Rozalia Zolnex became the bride of Marian Zolnek in a little Polish town about 100 miles from Warsaw. She was then about 20 years of age, the daughter of a well-to-do Polish family, living in an ancestral home. Soon after the marriage, which was celebrated in the Polish Catholic church, the husband came to America, lured by the prospect of advancement in this land of liberty.

He left his young wife behind intending to send for her when he had accumulated enough to make their future home. He came to West Rutland, where many others of his own home vicinity had preceeded him, and entered the employ of the Vermont Marble company. He saved and economized until there seemed a prospect that he might be able soon to bring his wife to this country.

Then Came the War

Then came the war. The black cloud overspread the land of Zolnek's nativity making it impossible for his wife to leave. He never lost hope and continued to save against the time when the cloud should lift, but instead of lifting it grew thicker and blacker.

For a time it seemed as if the Russian armies would stem the tide of the Hun and deliver Poland in its entirety from the foot of the invader. But when the storm cloud shifted the retreat of the Russians began. They lost all they had gained as the German armies pounded them backward until they had lost the land they had held so long.

One morning in December while the villagers in the town, where the worried bride resided, were getting their morning meal the cry ran through the village, "The Germans are coming! Flee for your lives!"

Everything was in confusion in a moment. People rushed frantically through the streets. They began to bury their food and clothing in the earth in the hope that later they might recover them. Almost at the instant the warning was given German airships began to hum over the town, dropping bombs upon the defenseless inhabitants.

Jump Into River

A river ran through the village separating it from an adjoining town, and in their frenzy to escape the peril of the air and the savage soldiers who came pouring into the village women and children flung themselves into the water and drowned themselves. Many in their frenzy of fear refused rescue. Into the yards came the soldiers, shouting and laughing, and in spite of the tears and cries of the inhabitants drove off the cattle and every other kind of livestock.

In her haste to escape the soldiery, Mrs. Zolnek hurled herself through a window of the house breaking two of her ribs. Her injuries received no medical attention

*This article first appeared on page one of the February 27, 1918, issue of the Rutland Daily Herald and is reprinted with permission.

until she reached this country 10 weeks afterward. In the awful confusion she was separated from her mother and sisters, and it was not until long afterward that she found her mother in Moscow. Of her sisters she has no knowledge. Her father soon after died of starvation.

Joining a company of refugees this lone woman was three weeks getting to the city of Minsk by slow carriage. She arrived at Minsk in company with a horde of people, soldiers, refugees, Poles and Russians. All were loaded into freight cars like so many cattle and started on the long ride over the Siberian railroad to Moscow and thence to Vladivostok.

Packed Into Cattle Cars

The refugees were literally packed into cattle cars, with no seats, no berths and no sanitary accommodations of any description. Men, women and children were herded together — Privacy there was none, and births and death were of frequent occurrence.

A pathetic instance was that of a family of seven, father and mother and five children. One a baby, died on the trip and the father hoping to get to Moscow in time to have a decent burial, hid the child in the straw of the floor. But the soldiers discovered that the child was dead, and the train was stopped. The father was told to take the baby and bury it in the swamp. He refused to do so, and the train moved off leaving the distracted father holding his dead baby in his arms.

Once as a slowly dragging wagon train was moving away from Poland they stopped for food and rest. A Polish mother had just given birth to a child in the open wagon. A daughter, 18 years old, was trying to open a trunk to secure some clothing in which to wrap the child when a German airman dropped a bomb, killing the mother and cutting the daughter in two. They were left as they died.

Germans Act Like Fiends

The pursuing Germans seemed to take a fiendish delight in inflicting all sorts of torture on the unprotected non-combatants, and ruining everything that they could not make use of themselves.

How many persons, much less an intelligent, refined and delicate woman, could go through such scenes as Mrs. Zolnek describes and keep her reason is almost beyond belief. But with only a little child of six to keep her company, this brave woman faced all the privations and perils of the trip, and came through them after all with a smiling face and a dauntless spirit.

Sails for America

Arrived at Vladivostok she took passage for Yokohama, and after reaching that port she sailed on a Pacific steamer for San Francisco. So great had been the horrors of the first part of the trip that she does not seem to retain much impression of the seasickness she experienced.

There was one ray of sunshine before she ended the voyage. Coming to Hawaii the passengers were taken off the ship at Honolulu and given a ride about the city by the American residents there, who showered them with many attentions. Mrs. Zolnek thinks the Hawaiian islands a veritable paradise. The scenery, the music, the flowers, were like a fairy to her eyes.

Arrived at San Francisco she had no further difficulty, except in sending a telegram to her friends here she innocently trusted a stranger with funds to pay for the message, which she afterwards discovered was rather an unfortunate financial investment, causing the loss of several dollars.

As soon as Mrs. Zolnek arrived in West Rutland she went under a physician's care and seems to be regaining her normal health. She realizes that she has come "out of the jaws of death and out of the mouth of hell."

As an evidence of the way financial matters have been "shot to pieces" in Russia it may be said that Mrs. Zolnek brought out of Russia 1000 rubles, but when she arrived in New York and took the money to the bank to have it exchanged for American money she was only offered nine cents a ruble. A ruble in ordinary times is worth 77 cents, but the financial condition in Russia has made it almost valueless.

THE IRISH AND THE FRENCH CANADIANS IN PROCTOR*

The existence of most churches in the middle of the 19th century became necessary, as industrial development of towns and cities brought to these areas peoples of different nationalities, mostly immigrants from Europe.

From about 1666 to the 1730s French had penetrated from Canada as far as Chimney Point. Connecticut and Massachusetts people were beginning to populate southern Vermont.

The need to serve spiritual needs of Catholics who had settled in and around Proctor was felt as early as 1844, when Father Daly, called "the Apostle of Southern Vermont", visited Proctor for the first time. For a period of time, Catholics of Proctor walked over West Mountain to the newly built church in West Rutland to attend Mass and to receive the Sacraments there. There were never any complaints about the steepness or distance of the walk over the mountain, and word comes down to us that the numbers on the way to church were somewhat comparable to numbers visiting the Holy Shrines today.

By 1872 the number of Catholics had increased considerably, and Father O'Reilly, then Pastor of St. Bridget's Parish in West Rutland, came to Proctor twice a year to offer Mass and to administer the Sacraments. Otherwise, the people still went to West Rutland, if able.

There is no record of the number of Catholics in Proctor when Father Daly came to Proctor for the first time. In 1872, however, there were 40 families composed mostly and equally of Irish and French.

In the year 1879 Proctor was transferred to the jurisdiction of Father McLaughlin of Brandon. A census of Proctor and the settlement at the double-road quarry area (half way to Rutland on Vt. Rte. 3) showed that there were about 70 Catholic families.

The apparent need for a community church was discussed and by deed of July 28, 1879, Senator Redfield Proctor, then governor of the state and president of the Marble Company, promised and gave land for a church, marble for the foundation and \$100. The congregation was composed mostly of common laborers who gave generously of time and money to build a church where they could attend the Holy Sacrifice of the Mass.

The church was started June, 1879, and was located just east of the junction of the Florence Road and the Garden of Eden (Pleasant Street). In location, the church overlooked what we now know as Powers Hill and the Otter Creek valley north to Pittsford.

Even though the interior of the church was not finished, the first Mass was celebrated in the new church on the last Sunday of the year in 1880. On Memorial Day in May, 1882, the church was finished and was dedicated by Bishop deGoesbriand.

In 1893 Proctor parish was separated from Pittsford, and the Reverend P.J. Long was named pastor by the Right Reverend John S. Michaud. At that time the congregation consisted of 146 families, which included not only the large number of Irish and Canadians but 27 Italian families. In later years Hungarian and Polish people migrated to Proctor.

Among the first Catholic arrivals were: Michael O'Rourke, James Casey, Thomas Leonard, Patrick Nutley, Joseph Walleit, James Roddy, James Haney, James Haley, Edmund Ladabouche, James Hanley, Michael Benson, Henry, Rene and Joseph Gallipeau, John Noonan, John Curry, James McCourt, Joseph Enno, Moses Gonyea, John Flannigan, Paul LaJoice, Charles Freedom, Bernard McGarry, Bernard Carney, Patrick F. Bresnehan, Henry Donnelly, Dennis Lyons, John McDevitt, John McDonough, Michael Donnelly, John Hartnett, James Brennan, James Donahue, John Dynan and about seven Loso brothers.

* This article is an excerpt from a typescript, "History of St. Dominic's Parish", by John H. Curtis.

Among early Italian families were: Cacciatore, Berratta, Lertola, Bretagna, Luciano. Early Hungarians were: Kanizsa, Tibor, Hanscarik, Kaszas, Varga, Chehy, Visi, Gurbach, Kovach, Horvath. Early Poles were: Kynoski, Taranovitch, Gladski, Sienkiewicz, Listzwan, Ostrawski, Zyza.

This list is not nearly complete, of course, but it contains names familiar to many present day parishioners.

Father W. P. Crosby was appointed as Pastor in July, 1915, and was succeeded by the Reverend W. H. Cassidy in August, 1921. At that time about 1,200 Catholics formed the Parish, and, although the Irish and French continued to dominate, a considerable number of Italians, Poles and Hungarians had swelled the number of parishioners.

The present St. Dominic's Church was built in 1926.

There are six groups of three windows each in stained glass, the center of each portraying a saint of one of the dominant nationalities in the church. One small stained glass window on the north at the rear of the church depicts St. Theresa, the Little Flower.

From west to east on the north side in the middle of each three-window group is St. Dominic, patron saint of the church, St. Casimir, son of a great Polish king and very devout confessor, and St. Elizabeth of Hungary.

On the south side from west to east and at the center of each three-window group is St. Patrick, Irish patron saint, St. Joan of Arc of French fame and St. Francis of Assisi, beloved of Italian saints.

Many societies functioned at the old and new churches alike. For the men the Catholic Order of Foresters, with its Foresters' Hall (from which the house at the corner of School and Taylor Hill was later built), its Saturday night "hops" (dances) and its good insurance plan, was a must. While the organization still exists nationally, Mr. Dominic McGarry and Mr. Jerry Yirak, both octogenarians, are the only known members left in Proctor.



Boys of many ethnic backgrounds made up the first Boy Scout troop of Proctor.

THE IRISH AND THE FRENCH CANADIANS IN PROCTOR*

By Marion E. Horan

In 1872 there were about 40 families in the Town of Proctor, composed mostly of Irish and French. They had come to work in the marble works. The French came down from Canada. The Irish left Ireland, coming to Proctor from New York. They came to New York; some then went to New Jersey; some then went to Boston and then on to Vermont. This was all during the potato famine that they left.

I had a great grandfather who came to Boston, and then he came along up to Proctor. My own grandfather went to New Jersey; his brother stayed in New Jersey, and he came on to Proctor to work. His other brother went on to Providence, Rhode Island, and the fourth brother went to Australia.

By 1892 there were about 146 families in Proctor, mostly Irish and Canadian. There were about 27 Italian families.

Among the first arrivals were a list of names which I wish that I would like to read to you. I know that many of you have heard them: Michael O'Rourke, James Casey, John Connor, Patrick Flynn, Thomas Leonard, Bernard Nutley, Joseph Walleit, James Roddy, James Haley, James Haney, Edmund Ladabouche, James Hanley, Michael Benson, Henry Rowe, Joseph Gallipeau, John Noonan, John Curry, James McCourt, Joseph Enno, Moses Gonyea, John Flannigan, Paul LaJoice, Charles Preedom, Bernard McGarry, Bernard Carney, Patrick Bresnehan, Henry Donnelly, Michael Ready, Dennis Lyons, John McCourt, John McDonough, Michael Donnelly, John Hartnett, James Brennan, John Donahue, John Dynan and about seven Loso brothers.

I remember my own grandfather telling me how he came to Proctor at the age of 19 during the potato famine. He met my grandmother on the way to Mass in West Rutland on one Sunday, and, of course, he married her.

My great grandfather Connor built the house that is now the Doty house, the house that was the Ready house, the house that was the Connor house where Kapitan lives now and the house that is the Sargent house, which was originally the Brennan house. That was where John Connor lived in the beginning, and that was the first house he built. And then he built the other three houses.

The Irish and the French contributed much to the Town of Proctor. They helped build two Catholic churches, the old wooden church on North Street and, of course, our beautiful marble church on South Street.

The young people, the young men, both French and Irish, from Proctor made our town known through Vermont, through New England, through the United States and even through the world. There were two bishops; there were several monsignors and many priests. Then there were others: there were doctors; there were nurses; there were teachers that were all over the country and the world who carried on their professions. There are a few of the descendants of these original families who are still living in Proctor.

**This is a transcript of a talk given by Miss Marion E. Horan at a meeting of the Proctor Historical Society on May 6, 1976. The original tape recording is at the Proctor Free Library. Miss Horan is a Proctor native who was an elementary school teacher and principal from 1936-1977 in Proctor.*

THE IRISH IN VERMONT*

Their Contrary Nature Helped Shape The State

By Thomas E. Heslin

WEST RUTLAND — It was one of the greatest catastrophes to strike a people in modern history, encompassing the years 1845 to 1848. It has been called, simply, the Famine, the result of the running failure of the mainstay crop of a poor but proud and strife-torn nation. It was when, as a West Rutland descendant of Irish

immigrants to this country observed in a nursing home last week, "the potatoes died."

The 19th Century failure of Ireland's potato crop almost caused the death of a nation. Close to nine million persons lived in Ireland in 1845. By 1851, there were six and a half million. In a six-year period, one-third of an island's population was gone — either dead or departed in the exodus to foreign countries and new horizons.

Hundreds of thousands of the Irish made their way to the North American continent, a three-month journey under sail across the Atlantic. The Tall Ships of the Bicentennial fleet viewed this year by millions of Americans were a far cry from the transport schooners of the 19th century.

Many of the starving Irish left home with "the fever" and the close quarters of the three-month journey were a breeding ground for disease. Many died from sickness during the sail. Others arrived ill and died in North America. Some were lost at sea.

The Irish arrived at New York, Boston, Philadelphia and in the British colony to the north, Canada. It was principally from Canada that they made their way south to Vermont.

The Irish had long been a known quantity in this state. According to remarks published by the Chittenden County Historical Society of University of Vermont historian T.D.S. Bassett, the Irish presence has been traced back to one John Kelly who, in 1767, was a proprietor of 5,000 acres in Montpelier.

What the Irish may have lacked in numbers before the migration to Vermont in the late 1840s, they made up for in general contrariness. Observed Bassett: "They made the headlines because they spoke in loud voices in public places, or wrote for publication."

One of the most controversial Irish figures of the prefamine days was Ames Jeremiah O'Callaghan, a priest who presided over the souls of Vermont Roman Catholics for 23 years (1830-1853), publishing during that time in Burlington, according to Bassett, "some 1,600 pages of polemics".

There was friction between the Catholics and the Protestants in Vermont, and O'Callaghan was no outsider to it. O'Callaghan was also an avowed foe of the establishment.

Again, on these counts, it is the historian Bassett who resurrected examples of O'Callaghan's rhetoric that made the priest unpopular with the church hierarchy and the government.

In 1839, in an interview with the Boston Pilot, O'Callaghan accused the Rutland Herald of Catholic-baiting and was quoted: "I will put a Tomato Pill into (the R.H.'s) stomach, and shortly it will be fresh, Irish colored."

The early days of the Irish in Vermont were far less glorious than the melody of O'Callaghan's writings or speeches.

Nathaniel Hawthorne tells us this in an 1835 essay for the New England Magazine. At the age of 31, even before becoming a major literary figure, Hawthorne sailed into Burlington harbor. He subsequently wrote of the Irish:

"At Burlington, they swarm in huts and mean dwellings near the lake, lounge about the wharves, and elbow the native citizens entirely out of competition in their own line. Every species of mere bodily labor is the prerogative of these Irish . . . The men exhibit a lazy strength and careless merriment, as if they had fed well hitherto, and meant to feed better hereafter; the women strode about, uncovered in the open air, with far plumper waists and brawnier limbs, as well as bolder faces, than our shy and slender females; and their progeny, which was innumerable, has the reddest and the roundest cheeks of any children in America."

Things, however, got worse for the Irish in Vermont, even though, as Hawthorne opined, the men appeared confident better times were ahead.

When the Famine struck the old country, the Irish came west in great numbers and, as mentioned, through Canada, to Vermont. They arrived at Burlington, Rutland, West Rutland and communities throughout the state. They arrived penniless, uneducated and sometimes sickly, joining the Irish already here who were little better off.

Burlington's selectmen told the 1847 town meeting of the mass arrival and the resulting crunch on the public assistance account.

"We have been flooded by an immense emigration of the Irish population through the Canadas, impelled by the double fear of oppression and starvation at home, and the hope of freedom and abundance here . . . and they brought with them a pestilence engendered on shipboard, whose only merciful attribute was that it postponed the ravages until many of the subjects had time to disperse themselves over the full of the county."

The selectmen reported poor account expenditures of \$4,843.50. "Persons administered to" numbered 1,508 and 121 Irish had died and been buried "at the expense of the town". By comparison, Burlington's poor account of 1838 had been \$2,200.

This and more information was collected by Bassett and appears in a two-volume dissertation presented to Harvard University. Entitled "Urban Penetration of Rural Vermont, 1840-1880," the text is being prepared for commercial publication.

The Irish who came to America in flight from the famine and the strife in their own country made their homes across the state.

They were particularly attracted to what is today Rutland, West Rutland, Proctor and Center Rutland, by the work in the marble quarries, and eventually laying track for the railroads.

West Rutland is known now generally and accurately as a Polish community. There was a time when the town was as Irish in population as Dublin. The period is a significant one both to the town and to the history of Irish in Vermont.

Father Patrick Hannon is retired, residing at the Loretta Home in Rutland. For awhile in the 1960s, he was pastor of St. Bridget's Church on Pleasant Street in West Rutland. While there, he researched the history of the parish and the Irish culture in detail.

Fr. Hannon's personal ancestral history is significant in itself. He was born in Center Rutland, and his grandfather was one of those who came to the Americas from the old country.

Fr. Hannon's great-grandfather and great-grandmother set sail for America in 1848 with nine of their children. One of the boys was left behind with an aunt because he was only three years old. The boy, the grandfather of Fr. Hannon, never saw his parents and brothers and sisters again. Their ship was lost at sea.

"That happened to a good many ships, and a good number of parties never got to this country at all," said Fr. Hannon.

About 1847, what is now West Rutland was the western parish of Rutland. In that year there was recorded the existence in the westside of a Congregational Church that also served as a town meeting house, three stores and 20 dwellings. Ten years later there were 1,294 Irish Catholics residing there, according to Fr. Hannon, an indication of the remarkable influx.

These new Americans were poor. Fr. Hannon's grandfather in 1868 walked from Montreal to Center Rutland.

The Irish who came in the late 1840s went to work for the marble companies, of which there were about 10 in the area, some eventually purchased and consolidated in 1892 as the Vermont Marble Co.

The common occupation, as is portrayed in an 1853 painting by James Hope of the old Sheldon, Slasson & Morgan quarry in West Rutland, was cutting the stone out of the quarry.

From early morning to evening the men stood in the quarry and, using ball drills, cut chunks of the stone. The ball drills were simply long chisels that a man worked with two hands, pounding the chiseled end into the stone. It was a good Irishman who could manage in the course of a day to make a five-square-foot cut in the rock. The cut would be one foot deep and five feet long. A common average was three square feet, and some were probably not up to that. The ball drill did not even allow the worker the luxury of the velocity of something along the lines of a hammer. It was operated with an up-and-down swing with the two arms held in front of the torso. Occasionally, but not always, the drills had some sort of weight midway on the shaft.

The pay for this work ranged from 50 cents per day in winter to 75 cents per day in summer.

The Irish lived in company houses of every size and shape. The most common denominator of the early dwellings was poor construction. They were often tenements housing 10 large Irish families at a time. Because they were company houses, however, an Irishman who wanted to quit the quarry works also faced the loss of housing.

The earnings, of course, were paid to the company store for essentials and wood to burn in the winter. The Irish worker found himself caught in a vicious circle of poverty.

As late as 1894, the economics of the era are demonstrated in a pay envelope issued by the Vermont Marble Co. to a man and his son. They had earned \$34 combined for the month and, after paying the company store bill and purchasing wood, according to Fr. Hannon, the net salary for the month for the two men was \$7.

The family garden was crucial to the existence of the families. The Irish would raise corn, potatoes and cabbage — among other things — and, observed Fr. Hannon, "What they got from the garden kept them going through the winter. If they weren't provident, they would starve during the the winter unless their neighbors gave them something."

The lifespan of an Irishman in those years was not long. The homes on the westside were of course without adequate sewers, and consumption, pneumonia and diphtheria were killers of the time.

In the 1870s and early 1880s there was a noted wave of diphtheria through the community that snatched the life of many a young child. In Fr. Hannon's family alone, three persons died from the disease.

The times were hard, but so were the Irish, and despite the troubles and the plagues history tells us that the people lived life to the fullest and demonstrated a rare courage.

The early society was a violent one. There are tales of drinking brawls among the various Irish clans, who would battle on a Saturday night at what is today the West Street bridge. Each of the old country's counties would often be represented at the set-to.

The wakes and weddings were gala events of misery and joy. The Irish children, recounted old-timer Charles Hackett, now in Eden Park Nursing Home in Rutland, would mischievously snatch the rubber galoshes set to dry by the elders, and "leave them four blocks away". There were many long walks through muddy streets in the spring by grumbling parents.

While most of these early Irish were uneducated, there grew a great respect for education. One historian said it was that respect that separated the Irish in the Westside from the waves of later immigrants.

The early Irish were drinkers and fighters, but the parish priest was a solemn figure in the community, and his church was a center of activity.

There were many priests who served the parish over the years, but one of the most colorful was the legendary Charles O'Reilly. He served the parish from 1869 to 1896.

Folklore, and history, has it that Fr. O'Reilly, with dubious results, fought to curb the intemperance of the Irish on the Westside. Undoubtedly he used prayer, but he was famed primarily for the use of the black thorn.

The priest would never try to stop a party before it occurred, but when he heard of one, he would be sure to make a visit. Lore gives us the picture of Fr. O'Reilly and the black thorn arriving on the scene and parties scattering with the priest strolling through the door. A good number of Westsiders were known to have felt the kiss of that stick.

The Westside parish grew through the mid to late-19th Century, and it was in 1860 that perhaps the most spectacular tribute to the Irish there was constructed.

Under direction of the pastor, Thomas Lynch, the parishioners themselves built St. Bridget's Church, which still stands. They had an architect's plan, but incredibly, the stone edifice was erected without an architect.

The religious dedication of the Irish is truly demonstrated by the feat of the construction. Men worked in the quarries from early morning to late afternoon. After dinner they returned to cut stone for their church. They worked at it from 7 p.m.

to 11 p.m. by torchlight. In the morning it was back to the quarry on company time.

Ox-carts were used to bring the stone to the slopes of Durgy Hill. There, the pieces would be chiseled and refined and set into the building. The church holds 1,200 persons. In 1900, even with two Sunday masses, it was not quite large enough for the Irish population of the time.

Sport was another facet of the westside society. In the late 19th century the town put together a famed baseball team known as the Emmett Guards, named after an Irish Civil War regiment. In 1874, the parish's John Hannon was the prizefight champion of Vermont. From the 1860s to the 1880s, the area's John McMahon was the world wrestling champion.

Music played a predominant role in the lives of the people. Despite their poverty, money was raised to buy instruments for bands in both West Rutland and Rutland, and tremendous parades would be put on between the two on St. Patrick's Day.

The family unit was a close one. Divorce was unheard of, although separations might occur temporarily. Children went to work at an early age, and horror stories abound of youngsters cutting their fingers to shreds while sorting slate at a pencil mill in West Castleton.

The woman's burden in the society was a large one, as she supervised the large families. Women took active roles in church affairs, and in Rutland, in the 1850s and 60s, the women would put on a yearly bazaar that raised a typical sum of \$3,000. Those funds went to support a major share of the construction of St. Peter's Church in Rutland.

Despite the meager preoccupations afforded the early Irish, the work in the quarries dominated the existence. The low salaries, poor working conditions and slum housing provoked a disdain for the marble companies.

In 1867, right after the Civil War, the Irish quarry workers attempted a major labor action known as the Big Turn Out (with the accent on Turn).

Dissatisfied with their lot, the Irish went on strike in a labor action that lasted four months.

The companies turned to Canada and imported 75 Frenchmen and their families to come in, break the strike lines and work the quarries.

The French were installed in the company houses, with the Irish "turned out" of jobs and homes. Many were forced to leave the parish in search of work elsewhere, and there is firm evidence of a migration to East Dorset, among other points.

West Rutland's history in terms of ethnic composition calls to mind a sand dune reformed from year to year by the forces of the elements. The ethnic composition of the community was at the mercy of the needs of the marble companies.

The French who arrived in the course of the Big Turn Out never increased in numbers. According to Fr. Hannon, the size of the Westside French community now is about the same as it was in the late 1860s. Certainly it's not much larger.

German immigrants came to West Rutland through the years 1875 to 1880 and moved on. There were two waves of immigrants from Sweden, one in 1882 and another in 1890. The members of the first group also left the area, but descendants of the second entourage still live in West Rutland.

In the years 1888 to 1890 Polish immigrants were brought by the marble companies from New York City to West Rutland, and it is that group that flourished and whose presence is most prevalent in the community now.

The Irish, although the early arrivals were uneducated, came to place a heavy emphasis, as noted, on education. The children went to grade school, then high school and then, if they could, to college. They left the quarries and became businessmen and professionals and otherwise sought better employment than the company town afforded.

While the Irish population of West Rutland may no longer be dominant, the era is still remembered in that community. There is St. Bridget's Church built by torchlight, there is Hanley's Mountain, reportedly named for the first Irishman to set foot in the parish, and there is the Civil War honor roll in the center of town proclaiming it was the Irish who went from the parish to fight in the War Between the States.

Observed UVM's Bassett in the Chittenden County Historical Society Bulletin of 1966:

"From John Kelly, a 1767 proprietor of 5,000 acres in Montpelier, to Bernard Leddy, who came within 719 votes of the Vermont governorship in 1958, Americans of Irish background have been part of Vermont history. Their part deserves attention in spite of the hostilities and the cultural friction, for the alien tradition was an enrichment. The Irish used the basic freedoms to multiply, prosper, and change both themselves and other Americans.

"(They) came as penniless, illiterate Europeans, in the usual greenhorn-veteran relationship with the 'Sooners'. They clung to their church as social security, went to school and moved ahead. In the 20th Century, an Irish ancestor and an Irish name maintained the proud tie; but by every test they were no longer Europeans, they were Americans."

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HISTORY OF THE SWEDISH SETTLEMENT AT PROCTOR, VERMONT

By Otto T. Johnson

The story is told that, as Senator Proctor was in New York one day, he met a husky Swedish youth who had just landed from the steamship. He stopped and asked him some questions as to where he was going and so on, and finally the Senator persuaded the lad to accompany him to Proctor, where he would be given work. Finding the place quite as congenial as the one he had left, he wrote back home, and soon others came. That was about the year 1880. Mr. Hamilton Ormsbee, at whose father's home he lived, speaks of the boy as follows: "Lars Larson came to us some time between 1872 and 1877, and, as he was the first Swede here, he attracted some attention from among the neighbors, as well as for his friendly disposition, his willingness to be obliging and his pains to do his very best with everything that he undertook, either for himself or other people. A more faithful employee or friend no one ever had than Lars Larson, and he won the liking of everybody with whom he came into contact."

"I was home only occasionally for Sundays at that time, but my present memory is that he did chores for my father for his board and worked for the marble company also. At any rate, he had only been there a year or two when he went back to Sweden for a visit. In a few months he returned with a Swedish girl named Louisa, whom he turned over to my mother's care. She was the first example in the neighborhood of the yellow-haired, blue-eyed, rosy-cheeked Swedish type, and her good looks, as well as her fine character, made friends for her. She lived with us until she married Larson, and I have an impression, which may be mistaken, that they were married in my father's house. At any rate, they went from us to their own home with the good wishes and esteem of everybody who knew them."

While Larson was staying at the Ormsbees, he was studying English in the night school. The story goes that upon one occasion the Irish boys, who predominated in the class, had decided that Mr. Sanborn, the teacher, a graduate of Dartmouth, should be taught some of the rudiments of the colony; and, as there were some in the class who thought otherwise, they informed the teacher of the plan. When Mr. Larson was asked if he was willing to assist the teacher, he replied, "Me help too." The plan was frustrated, due in large measure to the fearless attitude of the young giant. It may be added that soon afterwards Mr. Sanborn interviewed Mr. Proctor relative to the school and made the remark that he did not come here to fight, but, if it was necessary, he would, which received the approbation of Mr. Proctor.

At that time there was a Swedish settlement, or colony, at Mineville, New York, and someone in the settlement, learning about Proctor, decided to move to the latter place; and, as they found it quite agreeable, they induced others from the

above place to settle in Proctor also. From that time until 1890 the influx of Swedish immigrants and people was very marked. The men would always find a place to work in the marble quarries, while the girls were eagerly sought as domestics in and around Proctor.

Most of the people came with the idea that America would afford them a better opportunity to earn a livelihood, as well as to set aside a substantial sum with which to return to the old country, where they could buy a farm, and thus, in a somewhat independent way, enjoy old age. But the majority of them in the course of time, almost forgot the land of their birth, except for a few years after their arrival, during the transitory period, when the longing to return was more or less intense. Many of them became citizens, and, as their children grew up and absorbed the American ideals, they invariably refused to consider a change, especially those who had been born here and to whom the picture of the parents' home had everything but an inviting aspect.

The place at this time had many of the characteristics of a mining town. Of the foreign element, the Swedes and Irish were predominant, and many a night a fray would take place between them, the husky Swedish immigrant being determined to outdo his opponent. This characteristic pluck of the young immigrant has always been a determining factor in his own advancement. Previous to the coming of the Swedes, the Irish constituted the greater part of the population of the town, and, as the latter saw themselves pushed aside in favor of the former, they decided to discourage their coming in this seemingly nefarious way. But, Senator Proctor, seeing the advantages accruing by having the Swedes, encouraged others to come, and gradually they came to make up the major portion of the foreign element of the town.

Upon one occasion one of the Swedish millhands had been discharged by one of the Irish foremen, and, as Mr. Proctor happened to espy him, he asked what was the matter, as he looked somewhat dejected. Whereupon, he told Mr. Proctor that he had been discharged. Mr. Proctor told the millhand to sit down and cool off and added, "You are discharged when I discharge you," and he took the discharge papers from him and tore them up.

It was not until 1889-1890 that anything was done to further the spiritual needs of the countrymen, except by an occasional visit of a clergyman from without. Two denominations existed within the town at the time: those who had been members of the state church of Sweden, called Lutherans, and those who had broken away from it. The latter formed a society, and soon afterwards the building of an adequate church edifice was begun. The year after, the Lutherans took a similar step, and the building of a church was begun. Both of them celebrated their twenty-fifth jubilee, the former in 1914, the latter in 1915, at which many of the charter members were present, as well as many of the pastors who had served during the interim.

About two decades ago the two Swedish churches used to hold a summer session, or school, for the Swedish children in the village. These were held in the morning only for a period of six weeks for several years. The children were taught catechism, Bible history and the rudiments of the Swedish language. The author can well recall one occasion when the boys, having read the story of David and Goliath, mostly appeared at school the next morning supplied with slings, much to the dismay of the author, who did not possess one.

The dwelling houses at this time were comparatively rude, but, as the immigrants had been accustomed to a life of self-abnegation, they took it stoically, usually being glad to obtain shelter and a place to sleep. If it was a family, they would keep boarders (these paying 14 dollars, which included room, board and washing) in order to pay off the debt which had been incurred on their trip over here. It was quite common that one relative would in this manner help another, and even help their parents to come.

It is related that one young girl about twelve years old came from Sweden alone, and, as she could not speak English, she had a tag fastened to a button of her cloak giving her name and destination and requesting people to assist her in finding it.

The manner of living at this early period was very frugal. Many of the families would keep a cow, a pig, a henner, besides a large garden, all of which was a substantial aid in the household. In the morning during the summer, one could often see the children leading the cows to some nearby pasture and at nightfall bring them back home, which is becoming more and more, if not altogether, a thing of the past.

The influx of immigrants about the years 1889-1890 was very marked and especially among the younger generation. Many of them had been accustomed to partake in the old folk dances in Sweden, which were very popular among the rustics. Accordingly, some of the more energetic among the immigrants constructed a rude circular platform at a point west of the so-called Garden of Eden amidst sylvan surroundings, where quite a large number of Swedish youth were wont to congregate on Saturday evenings and dance to the accompaniment of an accordion. As the youth grew up, these dances were finally abandoned.

The Swedish people lived in different parts of the town, and these came to be known by characteristic Swedish names, which they still retain: "Langholmen", for instance, was a little south of the present engine house, where stood a few long houses, five families to each, and having a ladder within whereby the upper floor was reached. These houses must have borne some resemblance to the military prison in Sweden, whence their name. The houses had been erected during the regime of Mr. E. C. Emerson, who had a part interest in the marble industry at this point. They were primarily built to serve as a shelter for the itinerant Irish who had come into town to work in the quarries during the summer, and hence they were known to the Americans as the "Emerson block".

"Barackerna" were two other similar houses which stood not far from the former, or a little northeast of the present engine house near the quarry. It is said that sometimes in the dark a man would enter his neighbor's home by mistake, especially if he had partaken too much of the glass that cheers. "Basemen" is a Swedish abbreviation of the word "basements", as the basements of these houses were used for living quarters, three families occupying the upper floor and two families the basement part. These houses, three in number, stood due west of the tile shop, facing the road. "Hus-raa" is a name given to Meadow Street, signifying that the houses stand in a row; "Kattegat" is the name of a number of houses that form a semi-circle around the corner from Meadow Street. "Hotella" were two large four-family houses situated on Powers Hill. The name is probably derived from the fact that it partook as it were the nature of a hotel in its early days, as here many of the Swedes lived when they first arrived. "Vita Huset", or white house, was a large building situated near the above and called thus because of the fact that it was painted white; and "Barna" was a large five-family house standing to the east of the above, and having once been the barn of Jeremiah Powers.

All of these names are retained even to this day and are used when reference is made in Swedish by the old settlers to the different localities of the town. The houses constituting "Langholmen", "Barackerna" and "Basemen" have long since succumbed to the ravages of time. The "Hotella" became a prey to the disastrous flood of November, 1927, and nothing was left of them the next morning except the debris. "Vita Huset" and "Barna" were torn down after the flood to make way for the new highway that was constructed in the vicinity.

In later years, when a number of new one-family houses were built in another part of the town that had formerly been a pasture, they were occupied almost wholly by the Swedish people, and the name of the place came to be called by the Americans, "Garden of Eden", and in Swedish, "Paradiset". It may seem an irony of fate that some of those who had lived in the old prototype of the military prison in Sweden found an abode in the Garden of Eden.

About 1891 a Swedish Aid Society was formed for benevolent purposes. As the membership was drawn from the two churches, their meetings have been held alternately in the two churches each year, and it has also been the means of cementing a closer unity between the men of the two congregations. This organization celebrated its twenty-fifth anniversary in the summer of 1911 by a picnic in the grove west of the so-called Garden of Eden. Other benevolent

organizations have sprung up within the last two decades, a Swedish branch of the Foresters, an organization of the Vasa Order, as well as a ladies' auxiliary thereto, besides a local branch of the Scandinavian Fraternity of America. Many of the younger generation belong to the Odd Fellows and hold positions of trust therein.

There has been a marked improvement on every hand. The people who came almost without a cent are now well-to-do, and many of them occupy homes of their own which compare favorably with the best. Instead of working in the quarries, work of a better kind is to be had, and many of those whose career began in the quarries have been foremen in the different shops. Some of them even hold positions of trust in the village and town government. The latter generation have taken an active part in civic improvement, as well as identified themselves with the various phases of the life of the community.

The children are given a good education, and lately a large number have graduated each year from the high school, and many have obtained a college education.

The Swedish population has not increased perceptibly during the last two decades.¹ Many of the old settlers who came here in their youth during the nineties have reached the age of retirement and are now receiving a pension from the marble company, as well as a well-earned rest from their toils and labors, while some have passed to the beyond. Some of their children have been content to remain. Most of them, however, have left to seek a larger field for their activities, the cities, with their allurements of higher wages and seemingly better opportunities, having been the highest bidder.

¹1910s and 1920s. Johnson first published his article in *Scandinavia*, 1 (June 1924) 22-26. It subsequently appeared in *The Vermonter*, 38 (March 1933) 62-65. The above is reprinted from the latter with minor editing, principally of punctuation for the sake of clarity. Typescripts are in Johnson's papers at the Vermont Historical Society.

THE SWEDES IN VERMONT*

By Dorothy Mayo Harvey

In order to understand the advent of a considerable number of Swedish settlers to different parts of the state, it is necessary to survey the major causes of their migration to America, as well as the complexities of a regional situation which made Vermont anxious to have them as residents.

Amid the sociological jargon in which college students sometimes feel engulfed, they come with relief upon a succinct trio of terms which explain the basic factors underlying all group migration: push, pull, and means of transportation. "Push" and "pull" provide the clues for this ethnic study, which is organized around four queries:

1. Why and when did Swedish people come to this continent?
2. Where did they settle, why, and where are they to-day?
3. What means of livelihood did they find, and how did they fare?
4. What contribution have they made to Vermont?

A survey of European history indicates that all the major economic, religious, and political turmoil of the thirteenth, fourteenth and fifteenth centuries influenced the lives of folk on the Scandinavian peninsula as certainly as the English, French and Germans of that epoch.

*This article is an excerpt from an article which first appeared in *Vermont History*, 28 (January 1960) 39-58 and is reprinted with permission. Dorothy Mayo Harvey, Ph. B., A. M., was born in Montpelier and was educated at the University of Vermont, Columbia and the University of Grenoble. She has taught at Berea College, Pine Manor Junior College and, at the time she wrote the article, had been an instructor of sociology at Vermont College since 1957. She is now retired and lives in Florida.

Modern Swedish history began with the election of Gustavus Eriksson Vasa to the throne in 1523. Under his reign Protestantism was introduced into Sweden, and his grandson, Gustavus Adolphus, is credited with saving Protestantism from the Counter-Reformation during the Thirty Years War.¹ Swedish Lutheranism, like Anglicanism, has its book of common prayer, the rites of baptism, confirmation and matrimony; both kept the Eucharist . . . and preserved the episcopate.² The church was from its inception a national institution, so closely bound with the state that its roster served as the government's tax list, and it was supported in part by taxes. All birth and marriage records were kept by the ecclesiastical rather than by the secular authorities. In 1853 an evangelical group withdrew from Swedish Lutheranism, as equally devout English dissenters had broken away from the Church of England, because both sought freer interpretation of the Scriptures. The Swedish dissenters divided themselves into Swedish Methodists, Swedish Baptists, and Swedish Mission Friends, and many of these religious liberals migrated to the United States. Most of those who came to Vermont were Lutherans or Mission Friends, and the few known Swedish Methodists and Baptists appear to have joined with the Mission Friends. They met with friendly welcome by several of our established denominations, but the democratic form of government of the Congregationalists appealed to the Mission Friends, and the New England Congregational Society also encouraged them with financial assistance. In appreciation of these evidences of support, the Swedish Mission Friends incorporated the word "Congregational" into their official title.³

Two other elements enter into the "push" factors which brought Swedes to America, one a matter of physical hardship, the other of increasing political unrest. Consecutive seasons of severe drought ruined their crops in 1867-1868, causing such acute food shortages that people ground the bark from trees to mix with their dwindling supply of flour. Some starved to death, and those famine years, coupled with the perpetually grim pattern of long winters and brief daylight hours so near the Arctic Circle pushed many families into search for a kindlier section of the earth.

After centuries of compliance with aristocratic traditions, many nineteenth century Swedes began to resent the meagerness of their life under the domination of powerful land owners, and, after the Industrial Revolution, the great mining and manufacturing interests. A typical case of that period was that of a young woman who worked in a family for a year. Aside from her "keep" all that she received in wages after a twelvemonth were a pair of wooden shoes, a length of homespun woolen cloth for one dress, and about thirty kroner — roughly equivalent to twenty-five dollars.

A constitution promulgated in 1863 (did) little to break this oligarchic rule, and the consequent discontent of the lower classes promoted the growth of socialism and helps to account for their phenomenal emigration. Over a million Swedes left their homeland between 1850 and 1900, the great majority of them settling in the United States.⁴

WHERE THEY SETTLED — WHY — WHERE THEY ARE TO-DAY

Many seamen employed by the Swedish East India Company reached America via the Pacific, settling in the coastal states during the middle decades of the nineteenth century.⁵ The majority, however, went to the rich farmlands of the middle west. The 1950 census gave these figures for foreign-born Swedes: more than 56,000 in Illinois; over 43,000 in Minnesota, 31,000 in California; 20,000 in the state of Washington. New York had more than 36,000; Massachusetts' figure was above 21,000. New Hampshire's census total of immigrant Swedes was 1,071; Maine had 987, Vermont 554.⁶ The "pull" factor of rolling, fertile prairies, available with generous inducements of a federal government eager to have its western territory settled, accounts for the mighty migration of Swedish farm families to the heartland of this continent.

* * *

LIVELIHOOD

Opportunities for steady work at good pay, often described in letters sent home by our earliest arrivals, appears to explain practically all Swedish migration into Vermont, although an employment center known as Castle Garden in New York sent ten men to Eden Mills in 1881. There were a million feet of logs afloat on the little lake there, and many local families were supported by wages from the largest water mill in the state. Additional labor was needed, but none of the immigrants had relatives with them, and none remained in the vicinity after five years.

No one knows of any other lumbering centers which sought Swedish labor, but half a dozen of Vermont's quarrying and industrial centers attracted them, due to labor unrest elsewhere. Eventually it was labor troubles in Vermont and the word of better economic conditions elsewhere that account for the movement of many of the same families from this state. The pull of good pay at the Quincy quarries and shipyards during World War I lured many. After the depression of 1929 set in, others went to Westerly, Rhode Island. Always our American West drew them, as it has their Yankee farmer predecessors in this state.

LANGUAGE AND RELIGION

Man is largely dependent on words as symbols for thought as well as for communication. Each of us has innumerable mental experiences related to our childhood word associations, and anyone who has lived in a foreign land knows the unforgettable comfort and relief of occasional opportunities to hear and speak his own language. One of the deep hungers of the devout immigrants was to attend religious services in Swedish, a yearning which led to untiring effort in the organization and financial support of church groups of their own in our larger centers. Proctor and Brattleboro established Lutheran and Mission Friends, their meetings conducted in Swedish until English had to be used in order to maintain the attendance of the second generation, and to run their Sunday schools. It was the precious Word of God that the immigrants cherished in familiar form, but for secular affairs they were all eager to have the children master English, and the adults struggled with it. One of the early Proctor ministers held free evening school three times a week to assist his flock in this study. Puzzling as English is, it seems as though those earnest immigrants must have been surprised and cheered to discover that several of our names of weekdays derive from their old Norse gods.

RECREATIONAL AND MUTUAL ASSISTANCE PATTERNS

In addition to group worship, familiar social activities and communal recreation are vital to the morale of any ethnic minority, especially during the period of struggle with the unfamiliar language of its locale. Our first generation Swedes found cheer and fresh courage by continuing several native customs. Some of the youthful arrivals in Proctor built a circular outdoor platform where their national folk dances were stamped out gaily on Saturday nights, to traditional accordion accompaniment. Every settlement made merry at Midsummer festival, June 25. A fine and straight young birch was cut and set in an open space to accommodate the dancing feet of old and young who encircled it. Leaves and branches were left on and decorated, and the fun went on for hours, celebrating the Swedish workingman's holiday, equivalent to America's Labor Day. Pensk, May 17th, was also dear, as it commemorates the adoption of an eight hour working day in the homeland. Christmas (Julotta) brought families and friends together to celebrate, and to feast on special dishes associated with that holiday. Proctor items in the Rutland Herald of January 29, 1890, include this statement:

Mr. K. A. Martin, Swedish Evangelical Lutheran missionary of this place will go to Center Rutland on Thursday to organize among the young people of his nationality a literary society which will meet weekly.

Of course, ill fortune and tragedy often beset them, and by the 1890s mutual aid societies had sprung up across the country, merging into national lodges such as the Swedish Fraternity of America, the Swedish Order of Foresters, the Scandinavian Brotherhood, and the Order of Vasa. The last named organization, named for the first Swedish king, continues very active in many parts of the United States today.

It must have been a great relief for numbers . . . arriving from Sweden to find an organization where they could make themselves understood in their own language and get help in times of trouble.

. . . during the first 50 years of its existence . . . Vasa paid out over 9 million dollars in sickness and funeral benefits alone, and over 3 million dollars have been donated to worthy causes. During World War II they purchased war bonds worth over a million dollars.

But the founders of the Vasa Order aimed at something more than economic self-help. They wished to honor their Swedish name and ancestry and to keep alive the customs and traditions of their heritage . . . whole families had sometimes migrated together, and holding to their customs and language was for many the only link with the 'old country.'¹⁶

* * *

MARRIAGE PATTERNS

All the religious and fraternal organizations provided social contacts under excellent auspices, and the immigrants married largely within their own ethnic group. The reason why our Swedish population has been singularly difficult to trace is because the second and third generations adopted the American pattern of out-marriages, that is, a complete disregard of ethnic ties in favor of personal attraction. A compilation made at the Proctor town clerk's office over a selected sampling of years illustrates the point. In 1900 the number of Swedes marrying Swedes in the community was eight to one out-marriage. By 1950 the ratio was exactly reversed: one in-marriage to eight unions with marital partners of different national origins.

* * *

PROCTOR — RUTLAND (1872)

Leif the Lucky is reported to have cruised the Atlantic coast of America long before Champlain ventured inland, and Lars Larson apparently reached Vermont in the early 1870s, considerably ahead of his fellow immigrants. He soon went and fetched his bride, attracted others from his country to the Proctor marble center, and that area of Rutland County is still the home of our largest Swedish colony. Larson himself left after a few years to take up potato farming in New Sweden, Maine, illustrating the ease with which immigrants have always moved around on this continent seeking economic betterment.¹⁷ Carloads of Swedes came into Proctor from time to time, many of them immigrants, others coming from Mineville, New York, because of a strike in that locality, and although there is some dispute as to exact dates, the influx of Swedes was certainly heavy between 1880 and 1896.

Practically all the men worked in the marble industry, the women in private homes in order to help the family finances, and to learn American ways. One of their greatest concerns was to experience the comfort of worshiping in their own language, and the first of a succession of ministers of the Swedish Mission Friends arrived in Proctor in 1884. He held religious services in home there, in West Rutland, and in Rutland Valley. In addition he ran a free evening school three nights a week to help the immigrants learn to read and write English.¹⁸

In 1889 a Lutheran Society was organized, its church dedicated the next year, with 114 charter members. The following year brought into being the Swedish Evangelical Lutheran Salem Church of West Rutland, its building completed in 1895. These neighboring groups shared a pastor until 1956, when it was decided

that each should call its own minister. The Salem church is now being rebuilt of marble, and located in Rutland.

The first generation was intent on keeping alive cherished national traditions, and from the time of their establishment until the opening of World War I the two Swedish churches held a six week summer session for their children. There was instruction in the catechism, the rudiments of the Swedish language, and Bible history. Otto Johnson, who is the authority for this statement, adds a comment of his vivid memory of one dismaying episode. Numerous small boys arrived one day all armed with slingshots, inspired by study of the story of David and Goliath during the previous session. Johnson had evidently been in a different reading group, but by afternoon had supplied himself with a comparable weapon.¹⁹ Eventually the lack of any instruction in the language forced adoption of English in both the Proctor churches. Part of the Lutheran service was changed to English in 1927, although the West Rutland Lutherans continued with three weekly services in Swedish until after 1953.

The Swedish Congregational Church lost so many of its elder members by death that its activities ceased after a little more than fifty years. The building was razed in 1951, but before that the pulpit and much of the other church furniture was sent to a sister church in Glenburn, Maine. That generous gesture symbolizes the quiet warmth and loyalty of our first and second generation Swedish folk, who, despite years and miles retained an awareness of mutual ties. I noted a quick and keen interest among all the older individuals whom I interviewed, and discovered that the different groups did a surprising amount of local travel for merry-making together on their special holidays, as long as the first generation remained active.

The influx of younger immigrants was noticeable between 1886 and 1890, and it was they who constructed the outdoor dancing platform, abandoned only as other interests developed.²⁰ Doubtless the local chapter of Vasa, organized in 1907, attracted some of those erstwhile young dancers. In 1957 the Vasa chapter celebrated its fiftieth anniversary with seven charter members among those present.

* * *

CONCLUSION

What has been the contribution of Swedish people to Vermont? Since they settled into established communities they gave us no place names, as they did in Maine. Neither did they bring new ways of work or play, of thought or worship. Their patterns of life, their norms of morality, of cleanliness, diligence and civic responsibility have all been consonant with the best in Vermont history. Their value-judgments were so completely in accord with those of the hard working and serious minded citizens of the nineteenth century that the morale of every community was strengthened by their presence. The first generation naturally turned to their fellow countrymen for companionship and comfort, but they seem never to have felt that they were kept at a social distance, as is sometimes the case with ethnic minorities. The descendants' universal out-marriages have completed the complete and inconspicuous assimilation of our Swedes into the American social scene.

NOTES

¹Edward R. Turner, *Europe 1789-1920*, N.Y. Doubleday Page Co., 1922, 306.

²Hutton Webster, *History of Civilization*, Boston, D.C. Heath, 1940, 618-619.

³David Nyvall and Karl Olsson, *The Evangelical Covenant Church*, Chicago, Covenant Press, 1954, 25.

⁴W. K. Ferguson and Geoffrey Bruun, *A Survey of European Civilization*, Boston, Houghton Mifflin Co., 2nd ed., 1922, 765.

⁵Material taken from American Swedish Historical Museum's *Yearbook*, Philadelphia, 1946.

Svante Lofgren, "The Early Swedish Settlements of Washington."

William Carlson Smith, "The Swedes of Oregon."

⁶Swedish-American Steamship Line, *Almanac*, 1959.

¹⁶Material taken from an address by Astrid I. Bjorklund, President of the Elida-Manhem Lodge of the Order of Vasa at Proctor, Vermont, at 50th anniversary banquet, May, 1957. Unpublished manuscript.

¹⁷Otto T. Johnson, "History of the Swedish Settlement at Proctor, Vermont" *The Vermonter*, Vol. 38, March 1933, 62.

¹⁸*Ibid.*

¹⁹*Ibid.*, 63.

²⁰*Ibid.*, 64.

OUR SWEDISH PIONEERS*

By Herbert W. Johnson, Sr.

It was about 100 years ago that Lars Larson, the first Swedish immigrant, arrived here at the Sutherland Falls.

When he landed in New York City, cleared the customs and stepped out on the sidewalks of New York, he was met by Redfield Proctor, who offered him work and a place to live if he would accompany him to the Falls. This pleased Lars very much, so he gratefully accepted the offer.

When he arrived here, Mr. Proctor arranged to have him live with the Edgar Ormsbee family, whose home stood on the site of this library. Lars did the morning and evening chores for the Ormsbees and worked days in the marble shop. Lars worked for about a year and a half, then took a leave of absence and went back to Sweden for a short visit. Later, when he returned, he brought with him a young lady who also lived and worked for the Ormsbees for a short time before she and Lars were married.

Mr. Hamilton Ormsbee, at whose father's home they lived, spoke of them as follows — "Lars came to us sometime between 1872 and 1877, and, as he was the first Swede here, he attracted some attention from among his neighbors, as well as for his friendly disposition, his willingness to be obliging and his pains to do his very best with everything that he undertook, either for himself or other people. A more faithful employee or friend no one ever had than Lars Larson, and he won the liking of everyone with whom he came in contact. When he returned from a short visit to Sweden, he brought with him a Swedish girl named Louisa whom he turned over to my mother's care. She was the first example in the neighborhood of the yellow-haired, blue-eyed, rosy-cheeked Swedish type, and her good looks, as well as her fine character, made friends for her. I have the impression that they were married in our home."

The Larsons lived here at the Falls for about seven years, then moved to New Sweden, Maine, where they purchased a farm and started to raise potatoes and other things.

Due partly to the correspondence Lars carried on with his friends and relatives in Sweden, a large number of Swedes came here during the following 10 years.

I have no knowledge of the order in which they came, but I do know that Nils Nilson arrived in 1880; Alfred Dockler, Chas. Larson, and John Ball in 1881; Erick Lundquist, Karl Erickson and Anders Bloom in 1882.

The Swedes were employed in all branches of the marble business: Chas. Larson, quarry; John Ball, mill; Erick Lundquist, grader; John Aronson, rubbing bed; William Oberg, stone cutter; Chas. Johnson, hand polisher; Emile Freden, machine polisher; Carl Linder, boxing; Chas. Anderson, shipping; Nathan Peterson, engineering; Gunner Nelson, drafting; also, several on the board of managers and Fred Aronson, a member of the board of directors.

**This article is a typescript, "Our Swedish Pioneers", by Herbert W. Johnson, Sr. Mr. Johnson prepared it for a talk at a meeting of the Proctor Historical Society on May 6, 1976. A tape recording of the talk is at the Proctor Free Library. Mr. Johnson was born June 30, 1896, and worked for the Vermont Marble Company 54 years from 1912-1966. He resides in Proctor.*

There were a number of Swedes who preferred self-employment — Gust Myhrberg operated a grocery store that specialized in imported foods, Andy Gunnerson built and remodeled a number of homes in town, Ludwig Simonson designed and built the St. Paul Lutheran Church now standing on Gibbs Street, and Anders Bloom operated the farm now owned by the Hanchricks.

Gust Ljungquist repaired wagons and manufactured skis. He started this business on Pleasant Street and later, due to the expansion of his business, built a factory on Market Street that is now Bowmans Garage. He turned out thousands of skis that were three to seven feet long, mostly for children. They were shipped to the Scandinavian settlements in the Minnesota, Wisconsin and Michigan area.

Gust Ljungquist was our neighbor on Taylor Hill and often hunted deer and rabbits with my brother and me. My brother Bernie obtained from the Vermont Marble Company a permit to hunt and the use of an old abandoned loggers camp in the upper Killington area. This camp stood on the exact spot where today one boards the ski lift for the ride to the top of Killington.

Gust Ljungquist was with us for a week's hunting in this deer camp for several years, and during that period he manufactured skis. Gust had some very choice Swedish expressions for unusual things, and I often wonder what he would say should he see our old hunting camp site today.

There were so many Andersons, Carlsons and Johnsons in town that a number of them were identified by a nickname. We lived in the pine woods, so Dad was Johnson in the Woods. Pet Peterson, who kept a few cows, was Pet in the Barn, and Swanson, who was a shoemaker, was so identified. Homes and locations also had special names — Longholmen was a long, low five-tenement building north of Bowmans Garage on Market Street. Barackerna were two very economically built five-tenement homes south of the Sutherland Falls quarry.

The hotels were two large four-family buildings on Powers Hill that were swept away during the flood of 1927. Pleasant Street and Eden Avenue were known as "Paradise". Many of the Swedish families who suffered in Longholmen and Barackerna later built homes in "Paradise".

The Swedish picnic ground was located north of the west end of Eden Avenue. Here the Swedes held their picnics and celebrated holidays. The annual Sunday School picnic was the biggest and best of them all. It provided a wonderful opportunity for families otherwise busy to get together and have a good time.

Fishing was a sport enjoyed by many before the river became too polluted. Favorite spots were at the foot of the Falls, Humphreys Pond, the Cove and Suckerbrook, to mention a few.

The living condition I refer to about our family applies to many other pioneer families. I speak of ours because I know them best.

My Dad arrived in Proctor in the Spring of 1893. He was then married and had three children. It took some courage to leave a wife and three children to seek a place to earn a better living for his family in a strange country 3,000 miles across the ocean. This was typical of not only the Swedes but of immigrants from a score of other countries.

When Dad arrived in Rutland late in the evening, he was told to get off the train at the next stop; however, the train made a flag stop at Center Rutland. Dad got off, only to learn after the train had left that Proctor was still four miles down the track. Dad was used to hardships, so, shouldering his luggage, he started on the last lap of his journey. When he arrived in the cut just south of the station, he met with a skunk and was peppered in good shape. To put it mildly, his welcome to Proctor was not very warm.

Dad's first job was work at the Upper Reservoir. Later, he became a sawer at the mill. The next spring, when mother and the three children arrived, they moved into a newly-built tenement on Taylor Hill where Peter Pelestri now lives. Eventually, we were nine children, four older, four younger than I. My birthday is in the middle of the year, and I had a knack of getting into the middle of everything, especially trouble.

We were not poor — we were just awfully poor. Dad worked 72 hours a week for \$10.08. There was seldom any take-home pay. It was invariably traded out at the company store.

We all worked at whatever we could find to do to earn a little money. Prices were low, but money also was very scarce. If I remember correctly, house rent, a ton of coal and a barrel of flour were about the same price — \$3.75.

Most families kept hens; those who didn't were either well off or shiftless. We kept hens and occasionally were lucky and raised a pig. Families who had a cow were considered well off.

When eight years old, I was a cowboy. I chased our neighbor's cow from Taylor Hill to the pasture where the hospital stood and back again in the evening for five cents a day.

I can remember the old pump that stood next to our cast iron sink that drew water from the cistern in the cellar that came off the roof when it rained. The Village of Proctor unknowingly commemorated the year of my birth by having 1896 cast in raised figures on all manhole covers.

There was very little garbage to dispose of in my early days. The first I recall was simply thrown out in back. Later, the Village serviced weekly a box at every street. Garbage was collected in a horse drawn dump cart and in our area was carted a short distance away and dumped in the pine woods.

During the winter my wardrobe consisted of all the hand-me-down clothes I could accumulate; in the summer a shirt and pair of pants. In season we picked berries in the morning and went swimming in the afternoon. We swam in the river, Humphreys Pond, the Lower Reservoir and Beaver Pond. I am sure we had just as much fun in those "Good Old Days" as the youngsters have today.

The Reverend Otto Ulrickson arrived in Sutherland Falls in 1881. It was partly through his efforts and those of the Reverend Holmbled that the Swedish Evangelical Mission congregation was organized. Services and meetings were first held at the Union Church, Town Hall and the North Street School. Later, in 1889 their church was built on Terrace Hill.

The Reverend Karl A. Martin, the first Lutheran minister, arrived in Proctor on November 30, 1889. Previous to this date, Dr. Ludwig Holmes and various lay preachers had conducted services in the Town Hall. On February 28, 1890, the Lutheran Church Society was organized. Plans were immediately started for the construction of a church building. On Sunday, November 20, 1890, the new church building was dedicated.



The Town of Proctor was organized from a part of Rutland and Pittsford, November 18, 1886.

As Abraham Lincoln might express it — Four score and 10 years ago our forefathers brought forth upon this beautiful valley of the Otter Creek, its Great Falls and seven hills, a new town, dedicated to the marble business and consecrated to the proposition that all nationalities here located are created equal and shall have equal rights to enjoy life, liberty and the pursuit of happiness. For the past 90 years all of these immigrants representing 29 foreign nations have enjoyed these privileges. They have lived together in this community, worked together and worshiped as they wished in peace and harmony.

This is an accomplishment that the rest of the world might well take note of and endeavor to duplicate, especially the warring nations in the Middle East.

Proctor may be justly proud of what she has accomplished in this respect and should strive to perpetuate this way of life for the benefit and pleasure of our future generations.

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The Class of
Nineteen Hundred and Nineteen
Proctor High School
Commencement Exercises
Friday evening, June twentieth
at 8.00 o'clock *Village Hall*

Class Roll

HOWARD G. GILMORE	ALMA SARCKA
CLAUDE TOMPSON	MABEL CARLSON
HAROLD LUNDIN	PAULINE LADABOUCHE
TENNEY HUMPHRY	NELLIE PELLISTRI
WILFRED McLAUGHLIN	GERTRUDE JOHNSON
ERNESTINE BARDI	CORNEILLE GARRON
ELSA FREDEN	WILLIAMS JAMES
ANNA NICHOL	HENRY DOCKLER
FANNIE MAKI	EMMA LERTOLA
AGNES MAGNUSON	IONE PASSANI
AGNES NORTON	JENNIE PETHO
BIANCA BARSI	LAWRENCE CAIN
EMILY PETERSON	BERNARD HANEY
PRISCILLA WOOD	PREMO RATTI
GUSTAF SWANSON	

MOTTO: "SEIZE THE OPPORTUNITY"

COLORS: PURPLE AND WHITE FLOWER: WHITE ROSE

RUTLAND HISTORICAL SOCIETY
101 CENTER STREET, RUTLAND, VERMONT 05701
(802)775-2006; 775-0179

The Rutland Historical Society was founded in 1969 to preserve, study and disseminate the history of the original Town of Rutland as chartered by New Hampshire Governor Benning Wentworth in 1761, now comprised of the City of Rutland (1892) and the Towns of Rutland (1761), Proctor (1886) and West Rutland (1886). The Society maintains and operates The Rutland Museum in the historic Bank of Rutland building built in 1825, now owned by the City of Rutland, and The Vermont Farm and Rural Life Museum at the Vermont State Fair. A research library and the historical collections are maintained in the Museums and the historic Nickwackett Fire Station. Gifts or bequests of articles of historical interest or money are welcome at all times and are deductible for income tax purposes.

The Society publishes the Rutland Historical Society Quarterly for the members and presents public historical programs throughout the year at the Rutland Free Library in the Nella Grimm Fox Room.

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